NEW-YORK CHRISTIAN MESSENGER,
AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

VOL. IV. SATURDAY, NOVEMBER 8, 1834. NO. 2.

PUBLISHED SIMULTANEOUSLY IN NEW-YORK AND PHILADELPHIA, AND EDITED BY

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TERMS—Two dollars per ann. in advance, or $2,50 if not paid within six months. Publishing offices No. 2 Marble-Building, Chatham-Square, (foot of the Bowery) New-York, and No. 152 Chesnut-street, Philadelphia. Letters to be addressed, (post paid) "P. PRICE, No. 2 Chatham-Square, New-York."

Original.

OCCASIONAL SERMON,

Delivered before the Niagara Association of Universalists, at its session in Holley, Orleans Co. Oct. 1st, 1834.

BY CHARLES HAMMOND, ROYALTON CENTRE.

But it is good to be zealously affected always in a good thing. Gal. iv, 18.

Such was the language, and such the sentiment of the great apostle of the Gentiles unto the churches which were in Galatia. It appears to have been advanced by him to inspire his brethren unto a more zealous engagedness in the good things of the kingdom, and awaken them to a greater industry in the discharge of those moral duties required of them as followers of the Lord Jesus Christ. The great importance of Christianity to the happiness of an unreconciled and alienated world, as well as the untiring vigilance of those who were its enemies to oppose its march, called for the united and increased exertion of all its friends to aid in the great work of mental and moral reform. Supported by a just cause, and opposed by a bad one, the apostle urged the disciples to "contend earnestly for the faith," and "not to be weary in well-doing; for in due season we shall reap if we faint not."

Opposed to the labors of the saints in Christ Jesus, stood many obstacles of that character, which required an undiminished assiduity to overcome. Jewish emmissaries, and heathen philosophers, were continually on the alert to baffle the laborers in the vineyard of universal grace and check the widening glory of Immanuel's reign. Anticipating that the rapid spread of Christianity would soon swallow up their darling theories and cause their trembling foundations of partial favor to sink down into everlasting destruction, unless they could stay its progress, they betook themselves to the work of opposition with a zeal worthy of a better cause. On the one hand, was arrayed the determined host of Jews and on the other, the superstitious devotees of heathen mythology. To destroy Christianity, it was thought necessary to destroy its friends. To this end, there was no policy left untried. Threatenings of loss, proffers of reward, the reproaches and flatteries of an inglorious world, ridicule, contempt, persecution and death, were circumstances which seemed to require a zeal on the part of Christians, which has never descended to the 19th century, or been felt in an American bosom.

These circumstances, however, did not require a zeal of the character, which prevailed against the Christian religion. This was not according to knowledge, but opposed to justice, equity, and the peace and happiness of mankind. Hence the apostle observes concerning the zeal of the enemies of the cross of Christ, "they zealously affect you, but not well." Those things of which they were so zealous, were not good, but bad. They wrought a bad effect on them. This is as we might expect from the inculcation of those doctrines embraced by the Jews and Pagans. They affect men, but not well. They had not learned Christ as the Savior of all men, the world, or the whole world. They believed not in the good tidings of great joy which shall be to all people, nor in the unsearchable riches of Christ. They zealously labored to overthrow the faith of Christians, that all shall be made alive in Christ, and death, the last enemy of man, be destroyed. The apostle pronounces such a zeal not well in its effects, and on such authority, the moral actions of Christians should be established. It was not a good thing to overthrow a faith so perfectly adapted to the wants of every rational soul, so congenial to the best feelings of the human heart, and so salutary in its moral influence on society. Such, however, was the effect of Jewish zeal. It would take away the last ray of hope from the disconsolate children of humanity, extinguish the pure flame of gratitude and devotion, and freeze into a Greenland coldness the warmest springs of sympathy and kindness. It would lash you to the car of its own infallibility, and, with resistless impetuosity, crush the power that questioned its purity or propriety. Deaf to the cries of injured innocence, dumb to the voice of reason, and blind to the path of moral duty, there is no trust too sacred to be betrayed, no principle too good to be sacrificed, no friendship too strong to be broken, and no cruelty too severe to be inflicted to accomplish the object and secure success in its purpose. It claims justification by deducing consequences from unsound premises, and by drawing inferences from false positions, declaring that the end sanctifies the means, and that we ought to be content with one evil to escape a greater.

It was this zeal without knowledge, that pursued the Redeemer of the world through his whole life of benevolence and charity. Though devoted to the welfare of suffering humanity, and engaged in a work of immortal renown, causing the blind to see, the dumb to sing, the deaf to hear, and the lame to walk, he was persecuted, arrested, and, through false witnesses, condemned and crucified, the just for the unjust, that he might bring us to God by the commendation of his Father's love, which leadeth unto repentance. It was this zeal that directed a Saul of Tarsus, while he was exercising authority from the chief priests, shutting up the saints in prison, causing them to blaspheme, and being exceedingly mad at them, persecuting them even unto strange cities. He says, "For ye have heard of my conversation in time past in the Jew's religion, how that beyond measure I persecuted the church of God, and wasted it; and profited in the Jews religion above my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." The apostle here assigns the reason for his persecuting and wasting the church of God to be his excessive zeal for the traditions of his fathers. These traditions were borrowed from the heathen by the Israelites, while they were in captivity, and handed down from father to son. They inculcated partial views of the Supreme Ruler of the Universe, and opposite destinies in the unseen world for the children of men. Supposing, very correctly, that the doctrine of Christ was opposed to the tradition of the fathers, and believing it to be extremely dangerous to the immortal interests of mankind, he verily thought he ought to do many things contrary to the name of Jesus of Nazareth. It was this zeal, originating in the same source that led the early martyrs to the stake, and modern ones to the gallows. It was this zeal which has kindled the fire of persecution, drenched the earth in blood, and chilled the purest affections of the human heart. But it was a zeal in a bad thing. It was a devotion to a bad cause, for no good one would ever have required such means to sustain it. There is a zeal which is not according to knowledge. Such zeal always betrays a bad cause, and a bad cause is generally characterized with such zeal.

But it is always good to be zealously affected in a good thing. This good thing, is the pure, sublime and holy faith of the Christian religion. When compared with this, all other religions beneath the broad canopy of heaven, are as a frightful dream that preys upon the victim of distress. None other but a Christian hope, big with immortality, can satisfy the ardent desires of a benevolent mind, and infuse a secret joy into the soul, amid the varied seasons of grief and mourning incident to a mortal existence. When the parent looks upon the image of its own affection, and sees the wasting elements of mortality preparing for their resting place in the cold damp grave, how does the cheering hope of a blessed reunion hereafter, lift the burden of grief from his aching heart, and whisper the sweet voice of consolation to his languishing soul. Glorious boon of heaven! the messenger of peace to the troubled spirit, and the balm of celestial comfort to the disconsolate bosom! What thing in heaven or earth can excel this in goodness? What doctrine ever advanced to a human soul, is more excellent? Beholding the certain dissolution of our earthly tabernacle, the parent, being established in the imperishable truth of an immortal and blissful existence, can contemplate the momentary separation from an object cradled in the bosom of his affection, under the delightful assurance that the wisest and best of father's will receive it in the kingdom of universal holiness and increasing perfection. He mourns, but not without hope; he weeps, but without murmuring. Supported by the grace of our Lord Jesus Christ, he is reconciled to these light afflictions, trusting that they

will work out for him a far more exceeding and eternal weight of glory. Without hope in Christ, what a disconsolate prospect would present itself to his mind! An eternity of *nothing*, or an eternity of pain; blank annihilation, or inconceivable distress. Are either of these subjects good? Would a zeal in their defence be always good? Away with the pretension.

Tell me not that it is good to be zealous in the extermination of that faith which mitigates the sorrows of affliction, and supports the sinking spirits in the day of adversity and trial. Tell me not of philanthropy in a cause destructive to man's confidence in his Maker, hostile to the immeasurable delights of a Christian faith, and at war with the moral virtues of the human heart Let the resplendent glories of the immortal kingdom descend in rich effulgence to animate a parent's heart. This is good, and those who zealously labor to strengthen the faith of mourning parents, affect them to their joy and peace. It is good to be zealously affected always in a good thing.

But parents are not alone in need of the sustaining faith of the Christian religion. They are mortal. The destroying angel calls, and they exchange the society of earth for the society of heaven. We, as children, tremble while we convey their peaceful ashes to the land of graves. We cast our eyes into the dark mansion, and feel no relief. We hear the hollow sound of the falling earth, but it gives us no pleasure. We call to our recollection the cruel doctrine of endless woe, but the thought is beyond human endurance. We weigh the value of a slumber that knows no waking, and our hearts die within us. There is a void to be filled, a desire to be satisfied, or we are of all men the most miserable. There is nothing good—nothing answerable to our wants, in all these reflections. But the Christian rests not here. There comes a voice from the throne of God saying, as in Adam all die, even so in Christ shall all be made alive; and as we have borne the image of the earthy so shall we also bear the image of the heavenly; for we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality, and then shall death be swallowed up in victory.

Here is a fountain exceeding want; a good encircling desire; a treasure as measureless as eternity. With such a hope, the tear of affliction is dried, the voice of lamentation is hushed, and the murmuring of the heart is stilled. Though we are called to pass through the dark valley of the shadow of death, yet we will fear no evil, for the strong arm of Omnipotence shall conduct us to the haven of everlasting repose. Though our dearest earthly friends are snatched from our society and we follow them joyless to the tomb, yet the grief of separation is only for a night, for joy cometh in the morning, when we shall know as we are known, and enjoy their society in an eternity of bliss. Here my christian brethren and sisters, is that good thing brought to light in the gospel of a risen Redeemer. Here are those good tidings of great joy which shall be to all people. This is the doctrine which will do to live by, and to die by. In the full confidence of universal conquest, the Savior labored, suffered, and died, exclaiming, "It is finished." He sealed the covenant with his blood, and bequeathed an inheritance to a lost and sinful world. In this good thing the apostles of Jesus Christ were zealously affected. The author of our text suffered every hardship in its defence. But none of these things moved him so far as to question for one moment their ultimate subjection to Christ. Neither did he count his life dear to himself, being supported by the joy and peace of the gospel.

Having travelled over a considerable part of Europe, and knowing that the time of his departure drew near, he addressed two letters to his son Timothy in the faith bearing the instruction of universal holiness, and exhorting him in the most pathetic manner, "these things command and teach." But why? Because "this is good and acceptable in the sight of God our Savior, who will have all men to be saved and come unto the knowledge of the truth." "We therefore labor and suffer reproach because we trust in the living God who is the savior of all men, especially of those that believe." It is a good thing for God to save all, or he would never have authorized the apostle to declare it. It is a good thing or he never would have inspired his servants to pray for it. I would therefore that supplications and prayers be made for all men. This is good, and so is the zeal to evangelize the whole world. Let all nations come unto a knowledge of this truth, and worship the Lord in the beauty of holiness. This is a good thing, or the Father of our spirits never would have sent his Son with sufficient ability to accomplish it. It is the work of the Redeemer of the world. Inspired with unabated zeal in the proclamation of this joy-inspiring theme, and the amelioration of suffering humanity, were the powers, faculties, fortunes and lives, of the early christians devoted. Having for their object the highest happiness of mankind, and the best of causes for its accomplishment, they were zealously affected always in a good thing. Every means, consistent with the object in view, was put in requisition for the furtherance of the gospel among mankind.

Brethren have we a zeal to make such a sacrifice? Is such a work required at our hands? It is true that Jewish traditions and a worse than heathen philosophy prevail in our land. It is true that a deep and settled melancholy, a cheerless and hopeless theory consigns thousands to the grave, and tens of thousands to the house of madness. The brightest genius, the soundest intellect, and the most tender in heart, are victims to its ruthless sway. But I need not detail the evils in the world—with these you are not unacquainted. Our inquiry is, how shall we remedy the complaint? What means are we to adopt for the removal of the disease?

In answer to these questions, you will permit me to suggest a few remarks, for the especial consideration of believers in the universal holiness of a sinful world, in the resurrection of the dead.

Firstly, the moral duties of Universalists as individuals. Brethren, you profess to love the Lord Jesus Christ and the gospel of God our Savior. Will you receive a word of exhortation? The moral world abounds with various habits and practices which are in open opposition to the interest and spirit of the christian religion. Among the foremost of these may be reckoned the vain habit of profane swearing. No friend to a chaste conversation should look upon this habit with the least degree of complacency or approbation. Being beneath the dignity of a gentleman, it should never be encouraged by a virtuous heart, and it never will be. Christians are, perhaps, not to be suspected of this habit, but they are to be suspected of not using that influence to destroy it, which the improvement of society requires. It is certainly opposed to the spirit of the gospel, and a violation of the command of Jesus, "bless and curse not," "swear not at all." It does no good to any one, but brings evil and disgrace upon thousands. Duty requires that christians unite their efforts to hasten its destruction, by implanting such a sense of virtue and self respect in the heart as shall exterminate this vain and inglorious practice.

Secondly. Another fashionable and still more destructive practice is the habitual use of intoxicating liquors. It is impossible to estimate the crime and wretchedness originating in this beastly habit. Its ravages are too extensive to admit of a just description, nor is this necessary to awaken the zeal of the philanthropist for the suppression of intemperance. Every virtuous mind should act with decision on this subject, and be temperate in all things. Let the constitution, resolves, and pledges of temperance, be engraven on every heart by the finger of Omnipotence. Let the soft-searching spirit of the gospel cleanse the heart, remove the cause of this alarming evil, and the work is done, and well done. There is, I apprehend, little want of zeal, at the present time, in this, the best of causes, but it is possible, that it may sometimes be misdirected.—Therefore, it is a good thing not only to be zealous in the suppression of intemperance, but to be equally zealous in guarding against all proceedings, calculated in their effects to increase rather than to mitigate evil.

Thirdly. The cause of Christ requires of all who embark in its defence to be honest and just in their dealings. That person has most widely mistaken the obligations of the christian religion who supposes that the least appearance of evil will receive the approbation of Heaven. And above all, those who believe in a just and righteous God, should assimilate their characters to his moral perfections. Such a course of conduct will not only secure to you the smiles of an approving conscience, but to the doctrine you believe a lasting veneration and respect. Nothing can advance more successfully, among men, the great interests of Christ's kingdom, than that dignified deportment and conversation which the divine government of God requires. Men determine the value of a faith by its fruits. Hence, the best recommend to any profession is purity of example. To this end let it be observed,

Fourthly, that ye are to love one another without dissimulation. Love is the fulfilling of the law. The absence of this principle is the cause of immense evil in the world. Through a proper want of this virtue the moral and religious world have appeared under a mournful disadvantage to the eye of the beholder. Look at the distance between man and man. See those proud disdainful walls which contract the brightest gem in the christian religion—charity. Why is the widow turned away empty, the orphan sent away hungry, or the stranger denied admission? Christianity, thou hast no residence there. Why are those dissensions, those envyings, jealousies, revilings, and cruel persections which reign with ungovernable sway in society? Love is not there. But there is a more excellent way, which I shew unto you. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them, in faith without wrath or doubting, who despitefully use you and persecute you, that ye may be the children, in character, of your Father in heaven, who maketh the sun to shine on the evil, and the good, and sendeth rain on the just, and the unjust. "It is good to be zealously affected always in a good thing."

Fifthly. As christians, we should ever render obedience to the powers that be. The Savior says, "render unto Cesar the things that are Ceasar's." The example of Christ and his disciples furnishes no authority to justify disobedience to the civil laws of the land. He came to fulfil the whole law, civil, ceremonial, and moral. If we have bad laws, they should be repealed; but not disobeyed. On this authority you are required to abstain from manual labor on the first day of the week. This law had its origin in the good of man and beast. The Jews were commanded by divine authority to observe one day in seven as a day of rest. This portion of time they devoted to religious instruction and improvement. The early christians convened

on the first day of the week for the same purpose. And the apostle exhorts them "to forsake not the assembling of themselves together as the manner of some is." The practice of manual labor on the first day of the week, finds no justification in the wants of man or the laws of civilized nations. I speak of it as a general thing. And my brethren can bear witness, that where a looseness is tolerated as to the keeping of the Lord's day it is usually accompanied with that degeneracy of principle and practice which is disgraceful to Society. As a day of rest, was, therefore, made for man, that he might improve his mind in the knowledge of God and his duty to his neighbors, we may consider,

Sixthly, our obligation to discharge this duty as an act of justice to the cause of truth, and the happiness of our kindred nature. Man is a religious being, and therefore needs religious instruction. Whatever is needful to the body or mind, we should acquire as an act of justice to ourselves, and whatever is necessary to the happiness of our neighbor, love makes it our duty to communicate. Universalists profess to believe that no doctrine ever taught to man equals "the Restitution of all things" for its salutary and joyful influence on the heart.—Their opposers tell them that there is no need of preaching this doctrine, if true. Universalists think differently—they know better. How shall we correct the mistake of our opposers? how shall we lead them to a knowledge of the truth! Will the neglect of Universalists on the duties of the Sanctuary, be likely to correct the error? Will their devotedness to worldly pursuits on the Lord's day, convince their opposers that they believe there is need of preaching this doctrine? Surely such a practice would show that there was no great need of preaching it, unless empty seats and dead walls were the objects of benefit. Every person who says there is need of preaching the happy doctrine of Universal grace, to be consistent with himself, should support his assertion by his own example, and be zealously affected in inducing as many more to attend the public worship of God as he can; while they, who conform their practice to the opposite opinion, signify to the devoted followers of the Lord Jesus, that they know little, and feel less, of its joyous influence on their hearts. I mean these remarks to apply to such only as reside within a reasonable distance of Universalist meetings. I am happy in the belief, that few need these remarks in this vicinity, but cannot withhold my regret, that hundreds should call for this reproof among the Universalists in this, and other Associations. Let it not be said to justify such negligence of duty, that the preacher is neither eloquent nor popular. If he is not super-human, such discouragements will never make him eloquent. When a preacher enters the desk, he feels the presence or absence of his brethren. Do you wish to see your speaker animated—be so yourselves. Finally, brethren, be zealous always in a good thing.

[Here follow observations pertaining to the denominational duties of Universalists, which we are reluctantly compelled to omit. We shall probably give the omission next week in form of "extract." After urging upon the friends to legally organize; to take active measures for the support of preaching, a portion of the time, at least; to mutually accommodate in regard to the locations of houses of worship, and avoid useless expense in building, &c. &c. he proceeds:]

It is by such exertions, brethren, that we can expect to prosper amid such a powerful opposition to the cause we hold dear to our hearts.—We see the combined strength of all the popular denominations in America united to annihilate our best hopes and highest joys. We see on the part of our opposers the most extraordinary exertions to stay the march of Universal freedom and mental emancipation. While every year presents some new invention of man for the furtherance of those partialities which disgrace even humanity itself, it should be your privilege and duty to pursue the example of Christ and his apostles, turning neither to the right hand nor to the left. I wish to hear nothing better of you than a steady perseverance in the zeal and spirit of Christ. Such a course has hitherto prospered our cause beyond all our expectations and needs only to be pursued to bring all to a knowledge of the truth. God will bless such means to the joy and comfort of unnumbered millions, and the glory of his name.

Notwithstanding the prevailing hostility against Universalism, it has never increased so fast in numbers and strength as during the past year. This will appear by comparing our present condition with what it was a few years since. The first established Universalist Periodical paper was in 1802 and the first weekly paper in 1819. Now there are not less than 16 Universalist Periodicals published in the United States. Two of these Periodicals circulate alone about 12, to 13,000 papers weekly.—If the residue circulate enough to sustain their expenses, there must be a powerful influence exerted through these means in favor of the gospel of Christ in its purity. There has also been unparalleled accessions to the ministry. I think we may now safely estimate 400 efficient and faithful ministers of Jesus Christ, engaged in the proclamation of good tidings to all people. Some put the number much higher, but I am not certain of a greater number than I have named—120 of this number at least reside in this state. The number of Societies in the United States professing the Abrahamic faith, I have not the means of judging correctly, but in all probability from 700 to a 1000 are duly organized. The number of churches are much less, though I trust this neglected subject is beginning to excite that attention to which it is justly entitled. And I would improve this opportunity of exhorting my brethren and sisters to take those means for the furtherance of the gospel of Christ, sanctioned by the disciples and early christians, into a serious consideration, and act as God shall give them wisdom.

While we thus contemplate the unexampled prosperity of Zion's kingdom, have we not reason to be thankful to that Divine Being whose hand has supported and sustained those feeble exertions which have been made for the happiness of our kindred nature. Have we not reason to be grateful, that we live to see a day like this, when the divine blessing seems to descend upon our labors and prosper the work of our hands. If God then be for us, who can be against us. In him let us trust forever, for surely, he will not forsake us in well doing.

But notwithstanding the favorable circumstances which present themselves to our view, there are others that call for the exercise of those sympathies which bind us together in the sweet union of fraternal affection. One brother in the ministry of universal grace (who participated in the joys of our last annual convocation) has been suddenly called by the hand of Providence home to his Father in heaven. Br. Whitnall is no more to be seen or heard in our councils, and we deeply mourn the loss of his society and friendship. We also sensibly feel the loss of our highly valued friend and brother, Wm. I. Reese, who left the world and its endearments in the full assurance of faith, that the last enemy, death, shall be destroyed, and a ransomed world be made holy through the agency of Jesus Christ our Lord. Four other faithful laborers have finished their course on earth, and have "gone to that bourne whence no traveller returns." Thus are we taught that this world is not our continuing city, that this earthly tabernacle is not immortal, and that the treasures of earth are perishable and transitory. Realizing these things, how important is it that our minds be stored with a more enduring substance, the bread of God which cometh down from heaven and giveth life to our enjoyments, energy to our zeal, and support to our minds amid the trials and afflictions which are incident to a mortal existence. How important is it, that our trust be in God, our hope in Christ, and our daily walk in wisdom's ways. How important that we make the Scriptures the man of our counsel, the religion of Christ a concern of the heart, and the moral precepts of inspiration the voice of admonition to our steps.

Brethren and sisters, I have now completed the duty assigned me at your last Association, and it now remains to be seen to what effect. I have used great plainness of speech in my communication, and if I have departed from the customary practice, observed by other brethren in their introductory discourses, I have only to say that the present condition of our denomination seemed to require what I have said, at my hands. "It is good to be always zealously affected in a good thing." Amen.

Married,

In New-York, on the evening of the 26th ult. by the Rev. T. J. Sawyer, Mr. GILBERT H. MERRITT and Miss MARIA LOUISA MCELLIGOTT.

In Philadelphia, on Sunday evening, Oct. 19, by Rev. S. W. Fuller, Mr. JOHN MELCHER, jr. and Miss HANNAH JEFFRAS, all of Philadelphia.

In North-Salem on Tuesday evening, Oct. 21, by Evangelist S. J. Hillyer, Mr. ENOS J. REED, of Southeast, and Miss ELIZABETH CAROLINE, daughter of Mr. Thomas Smith, of the former place.

In the Universalist Church at Long Ridge, on Sunday evening, Nov. 2d, by Ev. S. J. Hillyer, Mr JONATHAN M. HALL and Miss SARAH D. daughter of Mr. James Waring.

In Easton, (Pa.) on Saturday 11th ult. by the Rev. J. P. Hecht, (Lutheran Clergyman,) Mr. JOHN K. WRIGHT, of Reading, Pa. and Miss ELIZABETH, daughter of Mr. Abraham Sigman, of the former place.

In Norwich, Conn. Sunday evening, 2d inst. Mr. SOLOMON FANNING and Miss ELIZA DALEY.

Religious Notices.

Br. Bulkeley will preach in Monticello, Sullivan co. N. Y. on Sunday, Nov. 22. He will be in Bloomingburg, Thursday evening, 20th Nov; in Burlingham, (at A. Sweet's,) Friday evening 21st Nov. and can preach in both those places if the friends will make the necessary arrangements. He can also preach in the vicinity of Monticello and Burlingham, on Monday, Tuesday and Wednesday evenings, following Sunday the 23d. Will Mr. E. S. Pelton, or some other friend in Monticello consult with Mr. A. Sweet of Burlingham, and arrange the services to their mutual accommodation.

Br. Bulkeley, (in consequence of his appointments in Orange and Sullivan counties,) will preach at Collaburgh and Sing Sing, on the *fifth* Sunday, (30th) Nov. instead of the *fourth* (23d) his regular day of preaching there. Will our subscribers at Collaburgh and Sing Sing give as general information as possible of the change.

Br. S J Hillyer will preach in Ridgefield, Friday evening, Nov. 14; at Roxbury, (Stamford,) Sunday evening the 16th; at Wilton, Friday evening the 21st, and at Somers, Sunday evening, Nov. 23d.

Br. S. J. Hillyer will preach in Newark, N. J. 1st Sunday in Dec.; Br. S. C. Bulkeley at North Salem, in place of Br. Hillyer, and Br. B. B. Hallock at Peekskill in place of Br Bulkeley.

The Christian Society will occupy the Universalist Church at Newark next Sunday, (to morrow.)

Br. C. F. Le Fevre will preach at Newark, Sunday, the 16th inst. and Br. Hallock supply his desk in the city.

Brs. A. Case of Danbury, or S. W. Fuller of Philadelphian will supply the Desk at Newark, the 23d inst.

Br James McLaurin will preach at Branchville Nov. 9th, (to-morrow,) at Centreville Nov. 16th and at Monroe Nov. 23

Br. Hillyer will preach in Stratford Conn. on Saturday evening, Nov 8th; at Trumbull on Sunday Morning and afternoon, and at Bridgeport in the evening, of Nov. 9th, on exchange with Br. A. Case who will preach at North Salem Sunday, Nov. 9th.

Br. Bulkeley will preach in Rondout Wednesday Evening Nov. 12; in New Windsor, Orange co. Monday Evening 17th; in Salisbury, Tuesday Evening 18th, and in Washingtonville, Wednesday Evening 19th.

MINUTES,

Of the proceedings of the Convention of the State of Connecticut.

The Connecticut Convention of Universalists convened according to adjournment at New-London, Ct. Oct. 9th 1834; and organized a council by the choice of Br. Chas. Spear, Moderator and Br. Asher Moore, Clerk. United in Prayer with Br. R. O. Williams.

1. Appointed Brs. A Moore, J. French and A. Frink, a committee to arrange the order of public service during the session.

2. On motion of Br. M. H. Smith of Hartford,

Resolved, That the resolution passed at the last session of this Convention making an amendment in the Constitution by striking out the phrase "*by ballot*" in the 5th Article thereof, be, and is hereby rescinded.

3. Br. J. Boyden the Standing Clerk of this Convention, having removed from the State, tendered his resignation of the office of Standing Clerk. Whereupon,

Resolved, That the resignation tendered by Br. Boyden of the office he has held be accepted; and the thanks of this Convention be tendered to him for the faithful manner in which he has discharged its duties.

4. Appointed Br. M. H. Smith Standing Clerk of this Convention.

5. *Resolved*, That the brethren present from abroad, in fellowship with the connexion be invited to take part in the deliberations of the Council. Adjourned.

Met agreeable to adjournment, and,

6. Appointed Brs. Henry Barnard, Hartford, Adam Frink and John French, New-London, a committee of Fellowship, Ordination and Discipline for the year ensuing.

7. Some facts having been developed in relation to Robert Smith, a member of this Convention, calculated to injure the cause in which we are engaged, thereby rendering it necessary for the Convention to adopt some measures to prevent the injury; and no one feeling disposed to present a complaint to the committee of discipline; therefore

Resolved, That a special committee of three be appointed to lay the matter before the committee of Discipline, together with facts and evidence, that they may adopt such measures as shall in their judgment do justice to Mr. Smith and to the cause of which he has been the public advocate.

Appointed Br. R. O. Williams, A. Moore and A. Case, said committee. Adjourned.

8. Met again and appointed Br. W. A. Stickney to deliver the Occasional sermon before this Convention at its next annual Session; and Br. R. O. Williams, Substitute.

9. Appointed Brs. R. O. Williams, A. Case, W. A. Stickney and M. H. Smith, (Ministers;) and H. Barnard, Hartford, A. Case, Granby, John French, New-London, G. E. Waring, Long Ridge, A. Price, Danbury, and William Field, Strafford (Laymen,) Delegates to represent this body in the General Convention of the United States at its next annual session.

10. Appointed Br. R. O. Williams, a member of the delegation above mentioned to ascertain, as far as practicable, the condition of our order in this state, make out a full report of the same, and lay it before the United States Convention at its next annual session.

11. *Resolved*, That the "Connecticut Association of Universalists" be received into the fellowship of this Convention. Adjourned till Thursday morning.

Met pursuant to adjournment and united in prayer with Br. N. Dodge.

12. The Clerk being absent, appointed Br. M. H. Smith Clerk *pro tempore*.

13. *Resolved*, That, when this Convention adjourn, it adjourn to meet at Barkhamstead, Litchfield co.

14. The special committee appointed to present the case of Robert Smith before the committee of discipline, reported that they had attended to the duty devolving upon them, and begged to be discharged. The report was accepted and the committee discharged.

15. Appointed Br. R. O. Williams to prepare the minutes of this Convention for publication and accompany them with a Circular.

16. The committee of discipline appointed at the present session of this Convention having had special communications made to them begged leave to offer the following report.

Your Committee ask leave to state that yesterday they were waited upon by a special committee appointed by this body to take into consideration certain facts implicating the moral character of Mr. Robert Smith, late a preacher of the doctrine of Universalism in this state; and they regret the necessity of saying that this committee preferred serious charges of immoral conduct against the individual above named; and sustained these charges by the following facts:—

When Mr. Smith first came into this state, he gave our brethren to understand that he was a bachelor, or unmarried man. And during the whole of his residence among us, he studiously endeavored, generally by allusions, evasive answers, and indirect assumptions, to confirm this impression. He has indeed, on several occasions, positively, or in effect, stated that he *was* and always had been an unmarried man. Recently, however, it has been ascertained that he has a wife and two children from whom he has unjustifiably separated himself for many years. These facts were sustained by indisputable evidence before your committee—evidence which places them beyond any reasonable doubt.

Upon a review of these facts your committee find that he has been guilty not only of actual falsehood, but also of deception and hypocrisy, altogether incompatible with the principles of the Christian religion, and especially with the sacred profession of a preacher. Your committee deeply regret the necessity of the step they are obliged to take. They feel, however, the importance of a rigorous observance of that purity of life so strictly enjoined by the sacred principles of our religion. They cannot countenance an evil doer, who, sinning with impunity, is so sadly deceived as to embrace the doctrine in the hope of a compromise with an unholy life. But they do not wish to act rashly and prematurely; and notwithstanding the weight of evidence brought before them, they do not feel themselves in a condition to act positively in relation to the matter. They therefore beg leave to offer the following resolutions.

1. *Resolved*, That measures be taken by the Convention to collect facts, as far as practicable in relation to this subject; and that Mr. Smith be requested to appear, if he deem it proper, before the next annual session of this Convention and show cause, if any, why its fellowship with him should not be entirely dissolved.

2. *Resolved*, That during the interim between this and the next session of this Convention, the fellowship he has heretofore enjoyed be suspended.

HENRY BARNARD,
ADAM FRINK,
JOHN FRENCH,
} Committee of Discipline.

After some discussion of the subject, on motion of Br. A. Moore,

Resolved, That the report presented by the committee of discipline in reference to Robert Smith, together with the resolutions be accepted, and published with the minutes of this Convention. Adjourned.

17. Met again and heard the report of the committee on fellowship and ordination granting a Letter of Fellowship to Br. Thomas Miller of Southold, Long Island. Accepted.

18. After uniting in prayer with the Moderator adjourned to meet at Barkhamstead on the 2d Wednesday and Thursday in Oct. 1835.

ORDER OF PUBLIC SERVICES.

Tuesday evening—Introductory prayer, Br. J. Boyden; sermon, Br. M. H. Smith, from Heb. xii, 2; concluding prayer, Br. Chas. Spear.

Wednesday morning—Introductory prayer, Br. M. H. Smith; sermon, Br. A. Case, from Acts xx, 24; concluding prayer, Br. R. O. Williams.

Afternoon—Introductory prayer, Br. C. Spear; sermon, Br. W. A. Stickney, from Eccl. xii, 1; concluding prayer, Br. A. Moore.

Evening—Introductory prayer, Br. W. A. Stickney; sermon by Br. A. Moore, from Matt. vii, 9—11; concluding prayer, Br. A. Case.

Thursday morning—Introductory prayer, Br. D. Tuttle; sermon, Br. J. Boyden, from Isa. xlvi, 9, 10; concluding prayer, Br. A. Moore.

Afternoon—Introductory prayer, Br. Stickney. 1st sermon, Br. D. Tuttle, Rom. i, 1; 2d sermon, Br. Charles Spear, 1 John ii, 1; concluding prayer, Br. R. O. Williams.

Evening—Introductory prayer, Br. Charles Spear; sermon, Br. M. H. Smith, from 1 Cor. ix, 16; concluding prayer, Br. A. Case.

Ministering brethren present—A. Case, Danbury; D. Tuttle, Farmington; W. A. Stickney, Berlin; M. H. Smith, R. O. Williams, Hartford; Chas. Spear, Granby; J. Boyden, Dudley, Mass.; A. Moore, Reading, Pa.; Thos. Miller, Southhold, L.I. and N. Dodge, N. London.

The Cayuga Association of Universalists met at Virgil South Settlement, Sept. 24th 1834,—Br. D. SKINNER, *Moderator*, and Brs. G. W. MONTGOMERY and O. WHISTON, Clerks. Received the second Universalist Society in Onondaga and first in Auburn into fellowship. Appointed Brs. G. Sanderson, J. Chase jr. and O. Whiston, a committee on Fellowship and Ordination. Brs. O. Whiston, W. Queal, and G. Sanderson a committee of Discipline for the ensuing year. Ordaining Council reported the ordination of Br. W. Queal at Baldwinsville, Jan. 15th 1834. Appointed Brs. G. W. Montgomery, J. Chase, jr. and C. Clark, (laymen) a Committee to inspect the Constitution and suggest such alterations as might be deemed necessary. The subject of supplying destitute places with preaching was debated at length, and the Committee chosen last year for appointing conferences, (Brs. J. Chase jr. G. Sanderson G. W. Montgomery,) were continued, and empowered to appoint three Conferences in the ensuing year, and otherwise promote the object. Appointed C. Clark, of Skaneateles, and W. Berry of Homer, (layman) and W. Queal of Mottville, and O. Whiston, of Virgil, (preachers,) Delegates to the New-York Convention. Br. G. W. Montgomery to preach the next Occasional Sermon, Br. G. Sanderson Substitute. Adjourned to meet at Onondaga Hill, the last Wednesday and Thursday in Sept. 1835.

Do our opposing brethren know how great a confession they make, when they tell us our doctrine is well calculated for *sinners*—and that *such* are generally our supporters? We only *ask*, that they may *think* a moment. What class of people were most in favor of Jesus and his doctrine? Ans. *Sinners*. "Then drew near unto him all the publicans and *sinners* for to hear him," Luke 15. 1. Now sinners stand in most need of salvation; they need the *greatest* salvation. This greatest salvation is certainly *Universal* Salvation, and as sinners need it, we conclude that our orthodox brethren can only be saved in this way. For however hard it may be to utter, yet they are *sinners* as well as we. Let us therefore rejoice together in prospect of salvation.—*Star and Universalist*.

MESSENGER & UNIVERSALIST.

SATURDAY, NOVEMBER 8, 1834

REV. HOSEA BALLOU,

Of Boston, will preach in the Orchard-st. Church, MONDAY EVENING, Nov. 17th, (a week from next Monday evening,) commencing at 7 o'clock.

THE GREAT DAMNATION.

The reader who is familiar with scripture language may be startled at our caption. He will remember that an inspired writer speaks of a "great salvation;" what then can be meant by a "great damnation?" If he will be patient it shall be our business to inform him.

We have before us an article which appeared originally in the "New-York Evangelist," an organ of the New School Presbyterians, and which has since been copied into the Methodist "Christian Advocate and Journal." The views of the writer there expressed amount to a virtual contradiction of the great truth of Christianity that Jesus Christ is "the Savior of the world."

Before making any quotations it may be necessary to premise, that the writer in the first part of his article relates a very interesting story of a shipwreck, many years ago, on the New-Jersey shore. The ship's boats had all been carried away by the sea. The disaster was witnessed by several families on land, but unfortunately they had no boat by which they could reach the wreck. The day was rapidly drawing to its close, and without relief before night the fate of the passengers and crew appeared to be unavoidable death. At last an individual mounted a powerful horse, which he swam to the wreck and succeeded in bringing one person to the shore. This dangerous enterprise was repeated, till one by one, all but the last had been rescued from a watery grave. In bring this individual, the strength of the noble animal failed, and he sunk exhausted by his exertions, and perished with his riders. This story, which in its general features very much resembles one we recollect of having read several years since, gave rise to the following thoughts:

"Now it would be well if such a noble spirit could go into the missionary enterprise. Here we see not merely a score whose *lives* are in danger, but *scores of millions* whose souls are in terrible hazard of everlasting abandonment of God. They are led captive by the Devil at his will. He makes them worship at his shrine and sacrifice at his altars; there he kills them with a thousand deaths. The mother must make haste and throw her offspring to the shark of the Ganges, and her sons must make haste and build the funeral pile on which the living mother must perish on the corpse all putrified of their sire. She must do this and die, or live a despised and shelterless vagabond. Her whole sex are reined up to his door, and their ears bored through in token of their everlasting vassalage. He curses their soil with sterility, and poisons their fountains, and makes them afraid with his his tokens, holds them terrified in life, and blots them out in death, and their land is a wide and dreary, and scorched, and eternally blasted territory of moral death. He fills their land with never ceasing brawl and tumult, destines them to waste their strength in war, and bring their short and miserable pilgrimage to a speedy and terrible close, and then lie down in death without the slightest hope of immortality. Thus they serve the god of this world, and wait only the shipwreck of death to blot out their hopes for ever, and assign them to the blackness of darkness. Thus their whole being is lost. God made them in vain, and any ray of light that may flit across their path in their pilgrimage is but some misconducted lucid glare from the pit, that but misguides and deceives, and destroys them.

Thus the seven hundred millions of the human family are misled and misguided, and destroyed by the god of this world. He has claimed to be their captain through the voyage of life, and he has already wrecked them by millions on the reef of death.

Now will the church bring them off. It must be done soon. The night of their woes has come. They are perishing, seventy-five thousand a day and soon a whole generation will be beyond the reach of hope. Shall we hope and try to save a few of that generation. As I would not have had that philanthropist spare his beast nor spare himself, so I would that men now should not spare houses and lands to rescue the heathen from hell. * * * *

Standing, as the writer feels that he does, on the very verge of eternity, with these idolatrous millions before him, all shipwrecked on the reefs of death eternal, it does seem as though the nations have no enterprise before them like that of buying back the nations of idolatry to safety and heaven.

And they have heard that we know of their miseries and their ruin. They are stretching out their hands to us for help. From a thousand shores we hear the cry, *Fit out the life boat! O fit out the life boat!*"

We have a few remarks to offer on the sentiments expressed in these quotations. And

1st. The writer tells us that "seven hundred millions of the human family are misled, misguided and destroyed," and that "*their whole being is lost. God made them in vain.*" Now we know not what views the writer and his religious friends entertain of God, his works and government; but it seems to us a reflection of a very serious nature to assert that the whole being of seven-eights of mankind is lost, that God made them in vain. Is it any thing less than charging God with FOLLY? Is it not declaring in plain and unequivocal terms that in the creation of man God did not know what he was about, or what would be the result of his labor?

But this is not the worst. If it be allowed that God knows the end from the beginning, it will appear that our writer charges the Deity with something more censurable than folly. If he had really made seven eights of the human race merely *in vain* the evil would have been unworthy of mention in comparison with that which is supposed to follow. Could God blot these "seven hundred millions of the human family" out of existence, it might be said with a degree of propriety that he made them in vain. But so far from this being their lot, they are to be assigned to the blackness of darkness for ever. In the language of the Catechism, they must suffer "all the miseries of this life, death itself, and the pains of hell forever." This is making them in vain with a vengeance. Were we to indulge such an idea we should feel ourselves condemned as guilty of the most shocking blasphemy.

2d. The writer tells us that "seventy-five thousand a day" are perishing; i. e. passing to their final and everlasting doom of wretchedness. Let us see the result of this estimate. If 75,000 human beings sink into an endless hell per day, 3,125 perish every hour, and a fraction over 52 every minute, or nearly one every second!! One soul going to hell every second!! Every breath we draw, every pulsation of our heart witnesses the descent of an immortal soul to a wretchedness that is inconceivable in degree, and in duration without end. And this is *believed*, and *preached* and *printed!*—and that too by professed christians enlightened by a revelation from the God of mercy and of love—by a revelation which unequivocally affirms that God is the Father and "Savior of all men." Should a philosopher assert that the sunbeams were the real and only cause of midnight darkness and polar ice, the declaration absurd and ridiculous as it would be, might still be thought reasonable compared with this.

But let us turn our attention for a moment the other way. If 75,000 go to hell every day, 525,000 go every week, 2,250,000 every month, and 27,375,000 every year. According to this calculation no less than *two thousand seven hundred and thirty seven millions five hundred thousand* human beings are precipitated in o hell every century. And all this the reader will recollect from heathen lands only! How many from Christendom join that innumerable host, it is difficult to tell. But it will not be thought extravagant if we set the number at one half of its population. This will make the sum total of the damned within the last century *two thousand nine hundred and thirty three millions, thirty-five thousand, seven hundred and fourteen* souls, while those, who have been so fortunate as to reach heaven, are no more than *one hundred and ninety five millions, five hundred and thirty five thousand seven hundred and fourteen!* This is what we should call a great damnation. If this reckoning be true it was only by one of the most extravagant eastern hyperboles that Jesus Christ was denominated "the Savior of the world."

The Rev. Joel Parker, a prominent minister of the New School Presbyterians in his "Lectures on Universalism," says, "We know not the comparative magnitude of the prison of hell. It may bear a proportion to all the moral intelligences of Jehovah's empire, not unlike a country jail to the inhabitants of the world at the present time." We would advise our brethren to compare notes. But

3d. Our writer speaks of Christians "buying back the nations of idolatry to safety and heaven," and says he "would that men now should not spare houses and lands to rescue the heathen from hell." But he thinks the Churches instead of doing "the work of saving the world," are performing an opposite labor. His language is, "*the few missionary establishments we have made but aggravate their ruin.*"—What! the heathen all going to hell, and Christians laboring only to aggravate their ruin!! This is but a sorry comment on the missionary enterprises of the day. But let it all pass; we have wearied our readers patience already, and close by devoutly praying that God would enlighten the ignorant and reform the vicious, and in his own good time bring every knee to bow and every tongue to confess that Jesus Christ is Lord to the glory of God the Father. S.

THANKSGIVING.

Thou of every good the Giver,
Lauded be Thy name forever!
For the love that watches o'er us;
For the food now placed before us;
For the words of promise spoken;
For each varied, precious token
That Thy goodness faileth never,
Blessed be Thy name forever! A. C. T.

AN EXCELLENT SPIRIT.

We find it recorded, that the prophet "Daniel was preferred above the presidents and princes (of Babylon,) because an excellent spirit was in him." Perhaps this language refers simply to the spirit of interpretation by him possessed. In a more extended and proper signification, the high commendation of possessing *an excellent spirit* is richly deserved by the clergyman whose name is mentioned below. And I apprehend that our readers will *prefer* him to "the presidents and princes," of the dominant sects in Christendom, because he has thus manifested the spirit of Christianity, which very many of his brethren in the faith of Partialism do not appear to possess.

John R. Dodge, formerly a Baptist clergyman in good standing, and now connected with the Presbyterian ministry, recently called on W. T., a Universalist, with whom he had some acquaintance. The object of the visit was to state, that a very worthy man and his wife, who were until lately of the Baptist persuasion, had become Universalists that they proposed connecting themselves with the Callowhill-st. Universalist church; that they wished him to introduce them to some of the Universalists; and that, in compliance with their request, he had cheerfully undertaken the matter in hand. I may add, that the parties were subsequently introduced by Mr. Dodge, and they are now numbered among the joyful hearers of "the joyful sound."

The conduct of Mr. D. was certainly magnanimous—christian like. It is worthy of all commendation. Besure it was no more than his duty—but it is so unusual for the brethren of opposing denominations to treat those of their members who embrace Universalism with any thing like courtesy, not to say affection, that the circumstances were deemed worthy of notice. Most devoutly we pray, that the same excellent spirit may speedily prevail in all the borders of Christendom. Though the disciples of Christ may differ in many points of faith, this is no good reason why they should fail "to keep the unity of the spirit in the bonds of peace." A. C. T.

AN ANECDOTE IN RHYME.

BY A. C. T.

Two men conversing on religious themes,
Rested at length in doctrinal extremes;
The one contended for unending wo—
The other, filled with truth's celestial glow,
Cited the word of Him who cannot lie,
That *as in Adam all mankind must die,*
(Although against the fixed decree they strive,)
Even so in Christ shall all be made alive.

This glorious truth, so plainly taught by Him,
Whose changeless love transgression cannot dim—
This holy faith, whose heavenly joys distil
Upon our hearts, like dews on Zion's hill—
The other dared not openly oppose
With Bible writ;—a different course he chose—
Said it was impious, heterodox and vile,
And in the common Pharasaic style,
Denounced the doctrine as "the spawn of hell,"
Fitted for realms where fiends of darkness dwell!
(As tho' that God, whose wisdom knows no bounds,
Who sees the whole of nature's ample rounds,
And who each feeling and each thought can scan,
Knew not what doctrine was the best for man!)
"Sir," he continued, "could I but receive
That wicked doctrine—did I not believe
In hell and devils, I would lie and cheat,
Get drunk and swear, and every sin commit,
Yea, cast off fear, and every lust obey—
I'd rob your corn-crib ere the dawn of day!"

Amazed and shocked, the other then replied—
"Thanks to your faith, your thievish hands are tied!
If so corrupt your heart and motives be,
'Tis well for others, and 'tis well for me,
That one so vile can thus be kept in awe,
By slavish fear, if not by moral law!
My crib is safe—for though *disposed* to-sin,
You dare not touch it; you have fenced it in—
'Tis guarded well, secure from all such rogues—
Hell is the fence, and devils are the dogs!"

Reader, attend! It seems to strike my mind,
That he whose *heart* to evil is inclined,
Ought as a sinner to be viewed in fact,
Although not guilty of the overt act.
What saith Jehovah? "*Son, give me thy* HEART"—
The Lord requires the whole, and every part;
And thus requiring, He must look on sin,
As but pertaining to *the man within*.
We find it written—he who harbors hate
Toward man his fellow, in whatever state,
Is but a murderer, though he be not led
The blood of brother or of foe to shed.
No human soul can guiltless o're be held,
Until (all evil from the heart expelled,)
Love reigns triumphant, being shed abroad
In his affections by the grace of God;
And he whom LOVE to duty does not draw,
Does not, nor can, fulfil the royal law.

ITEMS.

Br. John G. Adams is announced as the editor of the *N. H. Star and Universalist.* He has mainly supplied its editorial columns heretofore, which have been creditable both to his head and heart. May success still crown his efforts in his responsible situation.

Br. E. D. Kennicott has retired from the editorial management of the "Herald of Truth" published at Geneva, N. Y. and Br. Jacob Chase, jr. has assumed the duties of editor and become joint proprietor with the former publisher, Mr. Prescott. The "Herald of Truth" presents a very neat appearance, and has reached its 10th No. of the 1st volume. Whether the interests of the cause demand another periodical in that section, we are not prepared to judge. We at least wish well to every measure calculated to advance a knowledge of the great salvation, and heartily welcome Br. Chase to the editorial field.

The first No. 4th vol. *Southern Pioneer and Gospel Visiter* was issued on the 25th ult. The Pioneer is somewhat enlarged, and is now published every week, instead of semi-monthly, as heretofore. The first No. is filled with interesting original matter, among which is the commencement of a controversy between a Methodist Clergyman and Br. O. A. Skinner, one of the editors. We wish the Pioneer success in dispelling the clouds of darkness over the moral world. The prospectus may be seen on our 8th page.

By the Inquirer and Anchor we learn that a new Universalist Church was dedicated in Barkhamstead, Conn. on the 2d ult. Sermon by Br. Hosea Ballou, of Boston. Two years ago, only two individuals were known as Universalists there. Their first meetings, (a year since) were sometimes attended by only about *fifteen* individuals, and now they have a large and flourishing society, which has grown up under the efficient labors of our worthy Br. Charles Spear, of Granby, who has preached with them a portion of his time.

Br. L. L. Sadler, has removed from Perry, Gen. Co. to East Bloomfield, where he desires all letters, &c. for him to be addressed.

Br. Asher Moore, specially desires all letters, papers, &c. designed for him to be directed New-London, Conn.

Br. Allen Fuller, of South Carolina, assigns ill health as the reason that no communication from there was made to the General Convention, the business of preparing an Epistle being left with him.

Br. Andrews desires those who have received the first No. of the Evangelist and who do not wish to keep a file, to return the No. to him, as that No. runs short.

Capt. Gregg, of Pine Grove Mills, can settle with A. C. T. at any time he may be in Philadelphia.

The letter of S. Watts, Esq. with the $5 came safe.—The paper will be sent as he desires. Will he mail us a paper noticing the adjournment of the Legislature, by which we shall know when to change it back again?

A Conference of Universalists was held at the Court House in Warren, Warren co. Pa. Oct. 15, Br. N. Stacy, *Moderator*, and Br. Ami Bond, jr. *Clerk*. The Conference was held in furtherance of some measures taken by the Chautauque Association to establish Circuit preaching.—Heard the report of Br. Manley, of Fredonia, who was appointed to visit the societies and places within the bounds of the Association, organized a Society to promote the object, adopted a Constitution, &c. &c. We shall endeavor to give the proceedings next week.

Brs. W. Whitney of Abington, J. W. Strange and —— Arnold, of Taunton, Mass. were admitted to the fellowship of the Old Colony Association, at its session in Orleans, Mass. on the 7th ult.

TO THE FRIENDS OF THE MESSENGER.

May we be allowed once again to solicit your interest and exertion in extending our circulation. We are more urgent at this particular time, because it is the most convenient season for subscribers to commence, and we have to determine upon the extra edition we strike off, within the first two or three weeks. The paper also needs a wider circulation to remunerate ourselves and associates for the labor bestowed upon it. We cannot promise to give the cheapest and best paper in the world, but we shall endeavor to give one as good and as cheap as the support will possibly admit of. Few, if they go back to the state of affairs in this region 3 or 4 years since, will doubt the utility of a paper in this location, or the necessity of its being fully sustained under the present favorable prospects of our cause. Will the friends then, in city and country, particularly in the city, lend us their special aid in augmenting our list, as early as may be, in the volume. We can furnish them extra Nos. of the paper, as specimens, on application at the office.

P. PRICE.

UNIVERSALISM AT THE SOUTH.

We acknowledged last week the receipt of the Sept. No. of the Southern Evangelist, and proposed some extracts this week. Since which we have met with the following abstract in the Magazine and Advocate, and we copy it with pleasure.

"The Southern Evangelist for September is now before me. It is an Evangelist indeed—full of "good news" respecting the progress of our cause in the South. I make the following abstract of glad tidings from its columns—particularly from a description of the Editor's mission from Montgomery, Alabama, to Anderson District, S. C. and back again, via Georgia.

South Carolina.—The ancient labors of our departed brethren, Chapman and Martin, first planted the good seed extensively in this state. Br. Lynch followed after, having now ministered for twenty-eight years. About three years ago, Br. Allen Fuller was prevailed on to settle in that State, and aid Br. L. in his labors. The congregations are said to be large and attentive in Laurens, Fairfield, Newberry, and Anderson Districts. Of the society in Charleston we cannot speak particularly. A *second* Universalist meeting house has been built in Newberry, and another is noticed for dedication in Anderson on the 17th inst.—all erected since Br. Fuller went to the South. Besides these there are, I believe, one or two Universalist meeting-houses which were erected there before that period.

Georgia.—In Harris county we have one meeting-house which will be dedicated on Sunday, November 2; and Br. Willis Atkins will be ordained on the 4th November, at the same place. The house is a framed building, twenty-four by thirty-four feet, and is situated on the road leading from Columbus to Legrange. A year has not elapsed since the first Universalist sermon was preached in this county. In Pike county things are nearly in the same state. Our friends are making arrangements to secure for themselves regular ministrations of the Gospel. In MacDonough, Henry county, a large congregation attended, and several subscribers to the Evangelist were obtained. In Walton county there have long been many respectable friends. A subscription has been started to erect a house for worship, and the prospect is that a house will be erected during the coming winter. In Oglethorpe and Elbert counties we have a considerable number of friends. In Jones county there is a probability they will soon be prepared to engage a preacher half or the whole time in two places.

Alabama.—We have had two preachers in this State for a short time—Br. Atkins for three or four years, and Br. Andrews, Editor of the Evangelist, for not quite one year. Br. S. J. McMorris has lately entered the field of labor, as will be seen by another article in this paper. We have, I believe, two meeting-houses in this State, and four or five societies. The calls for preaching are numerous and earnest, and meetings are numerously attended.

On the whole, the advancement of Universalism is very rapid in the South, when we consider the few preachers there engaged. It shows what five or six men may do in three States, within a very short period of time. But they are overtaxed with calls for preaching. It is with pleasure, therefore, that we notice the intention of several ministering brethren to visit that region."

For the Messenger and Universalist.

PROCEEDINGS.

Of the Niagara Association of Universalists, for 1834.

The Niagara Association of Universalists met at Holley, Orleans co. N. Y. according to adjournment, on the first and second days of October, and, after uniting with Br. R. Tomlinson in prayer, proceeded to organize the Council by choosing Br. S. A. SKEELE, *Moderator*, and Br. K. TOWNSEND, *Clerk*.

1. Received and read the letters and credentials of the delegates from the societies.

2. Voted to receive the society of Ridgeway and Yates into the fellowship of this Association.

3. Appointed Brs. Charles Lee, Nathan Sawyer, and C. Hammond, a committee on Letters of Fellowship and Ordination, the ensuing year.

4. Appointed Brs. Harrison Hatch, Eldridge Farewell, and Gilman Barnet, a Committee of Discipline for the ensuing year.

5. Appointed Br. N. Sawyer, Standing Clerk of this Association.

6. Voted that this Association unite with the New-York State Convention of Universalists.

7. Appointed Br. C. Hammond (Minister) and Brs. J. D. Cooper and N. Sawyer, (laymen) as delegates to attend the next session of the State Convention, and that Brs. A. S. Baker and J. Proctor be the substitutes for the lay delegation.

8. Voted that a suitable sermon be preached in each Society in this Association, and that a collection be taken up for the benefit of the widow and children of Isaac Whitnall, deceased.

9. Voted that when this Association adjourns, it adjourn to meet in the Universalist meeting-house in Gaines, Orleans Co. N. Y. on the first Wednesday and Thursday in June next (1835.)

10. Appointed Br. C. Hammond to deliver the occasional sermon at the next session of this Association, and that he be authorized to appoint a substitute if necessary.

11. Voted that Br. Hammond prepare the minutes of this Association, accompany the same with a Circular, and forward them for publication to such paper as he may see fit.

ORDER OF PUBLIC SERVICES.

Wednesday Morning—Prayer, Br. Townsend; Occasional sermon, Br. Hammond.

Afternoon—Prayer, Br. Tomlinson, 1st sermon, Br. Skeele; 2d sermon, Br. Tomlinson.

Evening—Prayer, Br. Flagler; sermon, Br. Townsend.

Thursday morning—Prayer, Br. Townsend; 1st sermon, Br. Tomlinson; 2d, Br. Townsend.

Afternoon—Prayer, Br. Hammond; sermon and usual Addresses, by Br. Flagler.

MINISTERING BRETHREN PRESENT.

S. A. Skeele, Freedom; J. S. Flagler, Darien; K. Townsend, Victor; R. Tomlinson, Le Roy; and C. Hammond, Royalton Centre.

LAY DELEGATES PRESENT.

Eliakim Hammond, F. R. Saxton, Cambria; Eldridge Farewell, Harrison Hatch, Clarendon; J. Hall, R. Barber, North Murray; John Proctor, Andrew Stevens, Barre and Gaines; J. Hawkins, Ridgeway.

CIRCULAR,

To all believers in "the precious faith," the Niagara Association of Universalists sendeth christian salutations of love, truth and peace.

Brethren and sisters—under the smiles of a wise, just and merciful Being, we have enjoyed another annual convocation of the saints in Christ Jesus, in this part of his moral vineyard, and have been enabled to hold sweet communion with each other in the kingdom of God, and cultivate those social affections and moral ties which unite us together in the bonds of Union and friendship. We were happily blessed with concord and harmony in our council, so that there seemed to be only one mind and one voice in our deliberations all striving together for the faith of the Gospel. Two important resolutions were passed, by which it will be seen, that this body proposes to unite with the New-York State Convention, and to relieve the widow and the fatherless in their affliction, (the family of Br. Whitnall.) Heretofore, the first of these resolutions has been laid aside as inexpedient, from the infancy of our cause in this section of the country, the attendant expenses of sustaining a proper delegation, and anticipated evils which it was feared might grow out of such an ecclesiastical establishment. Whether these difficulties are lessened or increased, the council was unanimous, and accordingly elected their representatives to the State Convention. The second resolution proposes to relieve the family of a lamented brother in the ministry, who has died the past year, and left a wife and children penniless in the world. It is with pleasure that we perceive our brethren active in measures of this kind, and we confidently hope that while an object of Charity is left, they will not "pass by on the other side of the way," but like the good Samaritan do their duty.

It is with pleasure also that we inform you of the general prosperity of Zion within the boundaries of this Association. Though many were detained from the services of the sanctuary by unauthorized reports and unpleasant weather, yet we had, on the last day, an unusually large congregation, and I think we may safely say, that we never realized a more powerful and persuasive flow of eloquence and argument from the desk, and a more lively and devotional interest among the congregation. Surely it was none other than the house of God and the gate of heaven. Long will many souls remember this season of joy and refreshing from the presence of the Lord and from the glory of his power. Permit me to say to you, brethren, go forward in the discharge of your every duty towards God and man. Remember the kindness of your Baptist brethren in opening the doors of their house for your accommodation, and their charity which has abounded unto you in time of need. Press forward to the prize of the high calling in Christ Jesus, and let your light so shine by example as well as precept, that others, seeing your good works, may be led to glorify your Father in heaven. Per order,

C. HAMMOND.

*** Will the Editors of the Magazine and Advocate copy the Proceedings of this Association into their paper.

MINUTES,

Of the organization and proceedings of the Susquehanna Association of Universalists, for 1834.

1. At the session of the Chenango Association, held in Brooklyn, Susquehanna county, Pa., in August, 1833, it was resolved that a new Association should be formed at Sheshequin, in 1834. Accordingly ministers and delegates from societies met at Sheshequin, Pa., October 1st, and, after the object of the meeting had been declared by Br. J. Kingsbury, proceeded to organize the Council by electing Br. Dolphus Skinner, Moderator, and Br. George Messinger, Jr., Clerk.

2. United in prayer with Br. Samuel Ashton.

3. *Voted*, That Brs. Joseph Kingsbury, George Kinney, and George Messinger, Jr. be a committee to arrange the public services.

4. Whereas, at the session of the Chenango Association in August, 1833, of which body the societies represented at this meeting then constituted a part, it was unanimously recommended that a new Association be organized, consisting of Societies in Pennsylvania; Therefore,

Resolved, That the ministers and delegates from societies now present, proceed to organize an Association to be known and distinguished by the name of "The Susquehanna Association of Universalists, in Pennsylvania."

5. *Resolved*, In accordance with the foregoing resolution, that a committee of three be appointed to draft a Constitution for the future government of this body, and report the same at its next session; and that Brs. Joseph Kingsbury, George Kinney, and Robert Spaulding be the aforesaid committee.

6. *Voted*, That the territory of this Association include the counties of Tioga, Wayne, Susquehanna, and Bradford, and such other societies beyond the bounds of these counties as may choose to request its fellowship.

7. *Voted*, That Brs. J. Kingsbury, G. Rogers, and E. Long be a committee to receive requests for letters of fellowship and ordination.

8. *Voted*, That the Universalist Society at Honesdale be received into fellowship.

9. *Voted*, That Brs. J. Kingsbury, F. Bailey, and G. Rogers be a committee of discipline for the ensuing year.

10. *Voted*, That Br. G. Kinney be the Standing Clerk of this Association.

11. Adjourned till Thursday morning, after uniting in prayer with Br. E. Smith.

12. Thursday morning. Met according to adjournment. Prayer by Br. Messinger.

13. *Voted*, That this Association attach itself to the Pennsylvania Convention, and that Br. G. Rogers, T. J. Crow, (ministers,) and Frederick Bailey, and George Kinney, (laymen,) be delegates to represent this body in that Convention; and, also, that in case these delegates cannot attend, they be empowered to appoint substitutes.

14. Heard the report of the committee in favor of granting a letter of fellowship to Br. Thomas J. Crow, and accepted said report.

15. *Voted*, That the committee chosen by this Council to receive requests for letters of fellowship and ordination, be empowered to grant letters of fellowship to such as may have labored for six months successfully as preachers of the Gospel—and that they retain this power until the next session of this body.

16. *Voted*, That when this Association adjourn, it adjourn to meet at Honesdale, on the first Wednesday and following Thursday in October, 1835.

17. *Voted*, That Br. George Messinger, Jr. prepare the Minutes for publication, and that they be published in the Magazine and Advocate, of Utica, with a request that they be copied into the New-York Christian Messenger and Philadelphia Universalist. Adjourned.

D. SKINNER, *Moderator*,
GEORGE MESSINGER, Jr. *Clerk*.

ORDER OF PUBLIC SERVICES.

Wednesday Morning—Prayer, Br. D. Skinner, Sermon, Br. G. Sanderson, Ps. xlvi, 4. Benediction, by the same.

Afternoon—Prayer, Br. Rogers. 1st Sermon, Br. J. Lewis, Prov. xi, 1. 2d Sermon, Br. Whiston, Rom. xiv, 16. Benediction, Br. Whiston.

Evening—Prayer, Br. S. Ashton. Sermon, Br. T. J. Crow, Heb. ii, 14, 15. Benediction, Br. Ashton.

Thursday morning—Dedication—Introductory prayer, Br. G. Sanderson. Reading selection from Scriptures, Br. O. Whiston. Dedicatory prayer, Br. G. Messinger, Jr. Sermon, Br. D. Skinner, Josh. xxii, 11, 12. Benediction, Br. Skinner.

The dedicatory services were interspersed with several appropriate hymns and set pieces of music.

Afternoon—Prayer, Br. E. Smith. Sermon, Br. G. Messinger, Jr., Eph. iv, 4-6. Address Br. E. Smith. Benediction, Br. Skinner.

Remarks.—The session of the Association was a very pleasant one, attended by a large congregation of devout and attentive hearers from various parts of the adjacent country, who, together with the ministering brethren and members of the Council, were received and entertained with the greatest cordiality and kindness by the society at Sheshequin. The public services were generally of a very interesting character, and we trust, of good and profitable tendency. The season will long be remembered with joy and satisfaction: and may God bless it to the upbuilding and benefit of the cause of truth and virtue, in this interesting portion of his heritage, and grant lasting prosperity and peace to this Association and all his Zion. D. S.

Magazine and Advocate.

POCKET EDITION OF HYMNS.

Br. Whittemore, of the Trumpet, will speedily issue a neat pocket edition of Streeter's Hymns. It is much called for.

*** The reader will excuse the want of variety in the present No. The proceedings of several of our public bodies in the region of our circulation had accumulated on our hands on account of the closing of the old and the commencement of the new volume, and we have deemed it necessary to give them as early as possible, even to the exclusion of other matter. We were anxious, also, to give early insertion to the interesting Occasional Sermon of Br. Hammond.

MOZART SACRED MUSIC SOCIETY.

This Society will hold its regular Monthly Concert at the Orchard-st. Church, on Tuesday evening next, Nov. 11th. Tickets of admission, we believe, are 25 cents.

NOTICE.

A series of Sunday evening Lectures, embracing various subjects, will be commenced on Sunday evening next in the Orchard-st. Church. Subject for the first Lecture, *Reasons why female influence is generally opposed to the doctrine of universal grace.* Text, Acts, xii, 50.

AFFECTION.

(Selected for the Messenger and Universalist, by S. A. D.)

Smile on young mother! brightly smile,
And thank the Lord of Heaven,
That to those dark and anxious eyes
The future is not given.
Smile on, and listen to the sweet
Low voices in thine ear,
And press the trembler to thine heart,
Whose laugh belies her fear.

The day may come, when dead alike
To human joy or pain,
Those crimson lips shall meet thy kiss
Yet not caress again :
And thou shalt shroud the fairy form
So perfect in thine eye;
And in the cold and quiet grave
Thy little one shall lie.

The day *may* come when guilt shall creep
That merry heart within,
And thou perforce must share the shame
Who only wept the sin ;
When scorned—and crushed—and left alone
Without a name or home,
The broken heart shall breath a prayer
For death, which will not come.

The day may come—(Oh strange that such
Should be a mother's fate!)
When those so tenderly beloved
Thy heart shall learn to hate:
When, baffled in thy fondest dreams,
That heart with slow decay
Shall wither at its very core,
And eat itself away.

When cold in feeling, cold in speech
And brooding o'er thy wrongs,
Thou shalt forget the days of old—
Forget thy cradle songs;
And they who nestled at thy breast,
And laughed upon thy knee
More strange unto thy home and heart
Than strangers' selves shall be.

Oh! therefore, gentle mother pray!
And God shall hear thy prayer,
And shield thee from that heavy day
Of sorrow and despair.
Pray while their light feet dance around
With an unwearied joy;
Pray while *their* careless hearts are full
But of some favorite toy.

Pray, when their young eyes open to
Another morning's light;
And when thou stealest to their couch
To bless them in the night.
Pray! for the shrouded future brings
A different fate for all;
And who shall tell what *theirs* may be,
Pray—and God shall hear thy call.

Friendship's Offering, for 1832.

HUMAN FRAILTY.

There are seasons when, although our health, is unimpaired, and the vigor of our minds unabated, yet the warm aspirations of our hearts are checked—the attractions of the world for a time pass before us unobserved, and when even the blandishments of the domestic circle are in the multitude of grave meditations. The winding-sheet is a screen to shut out from observation whatever, at other times, renders the spirits buoyant, elevates the imagination by the splendor of its imagery, or engrosses the thoughts by the prospect presented of worldly interests.—The coffin and winding-sheet! Who can look on these, and not instinctively bring his meditations within the narrow compass which encloses the relics of human being prepared for melancholly interment? How unimportant, how totally valueless does the wreck which death makes of one solitary pilgrim through this vale of tears, render all, *all* the pomp of retinue, and the magnificence of wealth. The touch of the destroyer turns every thing into dross, or crumbles it into ruins, and nothing can avail to restore what death destroys or tarnishes. The importunities of ardent affection cannot prevent loveliness from sinking under his pressure, or beauty from withering when he is sent to blast it; neither can the cries of bereaved love, though they rend the ligaments of the heart, recall the one, or reanimate the other.

But YESTERDAY—we passed unmeasured encomiums on the learning and eloquence of one who convinced us by force of his reasoning, or captivated us by the charms of his declamations. To-DAY—we are gathering around his shrouded relics, looking into his grave, and there witnessing the triumph of death over human wisdom, wit, and intellectual greatness! Of the two, which is the more eloquent, his captivating declamation as it now strikes the chords of memory, or the grave before us which sends forth the hollow murmurings of his coffin as it is let down by the undertaker. How cautious in his every movement! And why?—There stands one in deep though silent grief, and at her side a group of weeping children, to whom even the cold, insensible remains of a husband and a father are a sacred deposit, and the grave digger knows what anguish of heart the slightest recklessness would occasion.—They cannot but realize that the object of their affection is a clod of the valley, and remembering that but yesterday they impressed on his lips the tribute of theirs, they fondly believe that death has spared to him some little consciousness of their love. And since the sacred hallucination sheds round their hearts a melancholly bliss, to undeceive them would be next to cruelty.

But YESTERDAY—we saw, pressing through the agitated crowd, him whom successful speculation and enterprise had made wealthy—we saw him still adding house to house, active in the midst of profitable business, enjoying those luxuries which his opulence enabled him to procure, and with animation in his eye, and the flash of health in his countenance, anticipating a long life of earthly enjoyment. To-DAY—a winding-sheet is his only apparel—a coffin and the grave his only inheritance---and his body is consigned to the worms of the earth!

But YESTERDAY---the cheek of female loveliness mantled with the glow of health. In the circle of her associates she moved with a happy equanimity, shedding around the blandishments of her kindness, and by the cheerfulness of her disposition, dissipating from the brow of others, the melancholly that was gathering there. To-DAY—surviving friendship weeps over her faded beauty, and the chamber of death is open to receive the deposit of these lovely ruins. * *

BEST WAY TO BE HAPPY.

Never sit down and brood over trouble of any kind. If you are vexed with yourself or the world, this is no way to obtain satisfaction. Find yourself employment that will keep your mind active, and depend upon it this will force out unwelcome thoughts.

Who are the poor? Are they the industrious? Those who labor, provided their gains are small, have generally a feeling of independence with that, little akin to the rich man's treasures.

Who are the unhappy? Are they not those who are inactive, and sit still and tell us, if fortune had ownly thrown this and that chance in their way, that they should have been far happier?

It seems to me there is a great defect in the conduct of the unfortunate. If we are deprived of ordinary resources, instead of looking round and substituting other things, are we not prone to sit down and mourn what we have lost!—This deadens the energies, kills the activity of our natures, and makes useless drones, when we should be working bees.

Besides this, indolence sets fancy at work, and presently we imagine ourselves to be in a condition that we are unfit for work. We get the habit of observing the change of the wind, we feel our pulses, look at our tongues, and in a short time become regular dyspeptics. Industry then preserves health as well as happiness.

PROSPECTUS

Of the Fourth Volume of the

Southern Pioneer & Gospel Visitor.

The Pioneer will, as heretofore, be devoted to the exposition of Scripture, to the defence of Universal Reconciliation, and to the inculcation of piety and morality. It will carefully watch our liberty, zealously advocate free inquiry and equal rights, and faithfully expose all the devices of those who are seeking to obtain a lawless power over their fellow beings. It will be the unwearied advocate of Truth and Liberty and the uncompromising enemy of Error and Tyranny.

As it will be published weekly, it will contain more miscellaneous reading than the previous volumes. Besides, it will contain an impartial record of the passing political events. Living so near the seat of government, we shall be enabled to give the earliest intelligence of all that will interest our readers.

With the first number, we shall commence the publication and review of Rev. Wilbur Fisk's Sermons against our faith. Mr. F. is a gentlemen of learning and talents, of high standing among the Methodists, and his Sermons have had an extensive circulation. We shall forward him the Pioneer, till the review is closed, and then our columns will be open for any remarks he may be disposed to offer.

The Controversy between Messrs. Ely and Thomas having been resumed, we shall commence its publication forthwith and continue till the close. Mr. Ely is a Presbyterian and Mr. Thomas a Universalist; and their controversy is on the question whether endless misery is a doctrine of the Bible.

The interesting Sketch Sermons, by Br. R. Streeter, are to be continued. We have also the promise of regular contributions from several brethren, which in addition to those we have already, cannot fail to render our columns instructive and interesting.

We trust that the new arrangement will meet the approbation of our patrons. We appeal once more to their generosity and their love of our faith. If they will consider the untiring measures of our opponents, they cannot be slothful or inactive.—☞ While men slept, the enemy came and sowed tares among the wheat.

CONDITIONS.—The Pioneer will be published weekly in Baltimore and Richmond, in quarto form at 1,50 if paid in 3 months. Otherwise $2 will be charged. Agents who will remit ten dollars within 3 months shall be entitled to 8 copies. Letters (post paid) directed O. A. and S. P. Skinner, Baltimore. Md. or Jabez Parker, Richmond Va. will receive prompt attention.

REVISED EDITION,

Of Notes and Illustrations of Parables

Just published, and for sale at the Trumpet Office, the Revised Edition of the work entitled "Notes and Illustrations of the Parables of the New-Testament, arranged according to the time in which they were spoken. By THOMAS WHITTEMORE."—382 pages large 12 mo. at the low price of 75 cents per copy. Twenty per cent discount by the dozen. All the parables of the New-Testament are explained at length in this work, and illustrated by appeals to the sacred scriptures. Particular attention has been paid to those parables which have been used to prove the doctrine of future endless misery; and extracts are given from orthodox commentators, of great respectability, to show that they have explained them as Universalists now do. Examine for yourselves. Boston, Sept. 1834

☞ *The above work for sale at No.* 2 *Chatham-Square, N. Y.*

NOS. 2, 3, and 4, OF THE 3d VOL.

In looking over our extra edition of the present (3d) volume of the Messenger, we find that Nos. 2, 3, & 4 are considerably deficient. If any of our patrons have duplicate copies of all, or either of them, or do not wish to preserve their volumes, and will forward these particular numbers to us, it will greatly oblige us, and we shall cheerfully compensate them for them if required. If we can get 40 or 50 of each, we can perfect that number of volumes. They can be done up in a wrapper, and directed "*Christian Messenger, Pr. New-York City,*" and forwarded by mail. Will those who are able to accommodate us herein attend to the matter as early as convenient.

Universalist Books,

Of various kinds, may be had *wholesale* and *retail* at the Messenger Office, 2 Chatham-Square, N. Y.